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continued without intermission in their world-owned temples. No doubt in districts where the Christians were a marked majority and paganism found only few warm adherents, there was occasional violence even to the old temples and statues, especially the governor happened to be a Christian. Ornaments might be stolen, treasures ransacked, and probably few questions were asked. Christianity had been persecuted so long and so savagely that when the day of revenge came, the temptation was too strong for human frailty to resist, and as long as there is no serious civil disturbance the authorities probably made light of the occurrence. Paganism was a strong creed; where it had to struggle hard to keep its head above water, the end was not long delayed, the case would be different where the temples were possessed of great wealth and where there were powerful priestly corporations to defend their vested interests. There can be no greater mistake than to suppose that Constantine declared war on the old religion. He did nothing of the kind. When he showered favours on the Christian clergy, what he did in effect was merely to raise them to the same status as that already enjoyed by the pagan priesthood. He did not take away the privileges of the colleges: and inscriptions have been found which tend to shew that he allowed new colleges to be founded which bore his name. In short, • the old State-established and State-endowed religion he added another, that of Christianity, reserving his special favour for the new but not actively